# WESTERN DESTINY

THE SPIRIT OF THE AGE

THIRTY-FIVE CENTS


THE FREEDOM LAW

S. A. DAVIS

THOSE WHO DIE FOR EUROPE

GEN. LAJOS VERESS

SEGREGATION AND EVOLUTION

SIR ARTHUR KEITH

EVOLUTIONARY ETHICS AND LOYALTY

IAN BRUCE MAC LEOD

GERMAN FARMERS—'FREE' TO DISAPPEAR?

WILHELM MEINBERG



VOLUME IX NUMBER 7 DECEMBER, 1964

# WESTERN DESTINY

*Let us at least talk about it, you wisest of men, even if it seems bad. Silence is worse; all truths suppressed become poisonous.*

—FRIEDRICH NIETZSCHE

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December, 1964



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# Letters

Dear Editor:

I enjoyed your October issue, which arrived this week. I believe it is your best to date; but the story about Herman and Herman's brother in previous issues were very interesting, also.

*National Review* deserves a word of disapproval for having published Nathan Cohen's review of James Baldwin's play. . . .

Granted that *Imperium* and *Might of the West* have not been reviewed, nevertheless *Race and Reason* has been, in the issue of August 26, 1961, by Garry Wills, who panned it. Evidently Carleton Putnam made one statement in that book that got under Wills' skin, and Wills refused to listen and learn, but reviewed the book with all his prejudices intact. . . .

NR did err when they printed Cohen's review. But if you had to live in the atmosphere they live in, how long could you keep your balance? Surrounded as they are by the worst demagogues of inverse racism that Western civilization is cursed with, they do well to preserve their sanity; and I am grateful to the magazine.

JAMES H. WARE
Baton Rouge, La.

Dear Editor:

I think that WESTERN DESTINY is one of the best publications . . . in both Britain and America. The vast majority of our magazines are soaked with insincere and contorted propaganda.

It is therefore with great pleasure that I would place a regular order. . . .

T. D. KINNARREY
London, England

Dear Editor:

This publication helps to fill a great void in the thinking of all "right" thinkers in that it can become a focal point of leadership and guidance.

CHARLES J. MAY
Pascagoula, Miss.

Dear Editor:

I am sorry to hear that you lost your printer and hope you find another soon. Your magazine is too vital, too important and too up to the minute to be out of print or circulation. Keep up the wonderful work.

ED WARD
Edison, N. J.

*Thanks for your concern for our printing problems, Mr. Ward. Many have written in about it. But what would you expect from a printer who eagerly printed the Communist propaganda magazine, USSR, until the State Department took it away from him? We now have a very excellent printer who promises to meet all deadlines.—Ed.*

Dear Editor:

I thoroughly enjoy reading WESTERN DESTINY and greatly look forward to future issues. Its lineage is a proud one. I used to enjoy reading NORTHERN WORLD immensely and the early copies of it, which I had bound, are among the best-thumbed books in my library. I was saddened at the demise of NORTHERN WORLD and am delighted to see all that was best in it so happily revived in WESTERN DESTINY. I have no doubt at all that it will fill a long-felt need and I wish you every success. I will be happy to do all I can to promote WESTERN DESTINY in Southern Rhodesia.

DEREK SONES
Southern Rhodesia

Dear Editor:

I congratulate you most heartily for publishing such courageous, clear-cut and outspoken articles. . . .

WRIGHT A. GARDNER
Auburn, Alabama

Dear Editor:

I received my first copy of WESTERN DESTINY today—and I like it! This is my kind of writing and thinking—I salute you! ! !

Am sending you copies of several of my poems. Am a housewife and mother, a dreamer, idealist and patriot. I write poetry as a means of expression. You may use any or all of my poems if you so desire to honor them.

RITA BREHM
Riverside, Calif.

# FORWARD THE STRUGGLE

The defeat of November 3 should make clear at last to all thinking and concerned Americans the real nature of the problems in America today, of which the political is but one symptom—even if the most pressing at this time. And it is essential that we have a clear understanding of what happened because with this understanding will come the realization that this defeat can confidently be viewed as the necessary clearing-away of the confusion which has attended the political scene since Roosevelt.

As a victory and a defeat in the purely political realm, there can be no diminishing the extremity of it. We could say much complimentary to that master politician, Lyndon Johnson, no doubt the supreme master of power that our democracy has ever seen. That there are elements to his character less suitable for compliments has no bearing on his political superiority; in fact, they are part and parcel of it. Conversely, we could say much uncomplimentary to the incompetent political organization which Barry Goldwater put together, and we could heavily criticise his entire campaign strategy. But others have done this or will do it. We shall instead point out the inner meaning of the decision and just what this portends for the future.

## THE ROOTS OF THE STRUGGLE

For two generations patriots of all Western nations have been working for the defeat of the Inner Enemy and the triumph of constructive values which would assure survival. This fight has, more often than not, been waged in ideological or philosophical realms considerably removed from the inner reality of the struggle, which has always been nothing less than the question of survival of the West and the men of the West.

This fight for survival is normally expressed as a desire for tradition. When the tradition is healthy then the thrust must be to return to tradition and to eschew innovation. But when Culture Distortion has become entrenched, the thrust must necessarily be toward innovation, itself. The ebb and flow of history is thus expressed in semantical terms, such as "capitalism," "freedom," "equality," "reaction," "Right," "Left," etc. All of this tends to obscure the underlying reality of the biological and spiritual organism which lies beneath the swirl of controversy. In fact, many of those who in the past have been in the forefront of this struggle for the survival of the West have thought of themselves as fighting on quite a different front entirely; and without doubt virtually all who enlisted in the forces weakening and aiming to totally destroy our Civilization have been ignorant of their own significance.

The struggle did not really start in the United States until after the War, although its roots went back to Roosevelt's court packing scheme or beyond. It was then that certain early groups were born, one of them which still lives, though its founder, Merwin K. Hart, just recently died. The question of war or peace for America was the next great issue, with the forces of Culture Distortion then favoring our entry. This brought the America First Committee which would have succeeded except for Roosevelt's success in goading the Japanese to attack Pearl Harbor while his intelligence sources knew the attack was coming.

During the War there was the infamous Mass Sedition Trial, when Roosevelt tried to imprison forty patriots who opposed his treasonous and disastrous policies.

## POST-WAR IMPOTENCE

After the War the ranks of those who still struggled against the formless cosmopolitan shape of the future, as envisioned by the Left, was pitiful. Groups, publications and self-styled "leaders" existed who found it impossible to agree on a common philosophy or program. There were those who were economic determinists and who expressed their nostrums as money or tax panaceas. Others were legalists and promoted this or that amendment to the Constitution. Many were strongly religious, and of every confession and denomination. Underlying it all was a feeling of race solidarity; though many times overtly denied by the words and slogans of these disorganized, hapless, confused pamphleteers. Although unable to muster much more than seventy-five persons in a "national convention", and although the combined total of all of their publications did not reach to 300,000 (with vast overlapping of subscribers bringing the total of "patriots" to probably less than 100,000) they thought in terms mainly of a new party, called by any one of a number of names.

Innumerable books, pamphlets, periodicals and movements were begun and most of them quickly foundered in a swamp of public apathy, bringing their promoters opprobrium and near-bankruptcy. Without money, experience or a clear idea of what had to be done, they worked on. The people seemed to be completely beyond the reach of the message. And yet, inch by inch, there *was* progress.

With the election of John F. Kennedy, the movement began making unprecedented advances. Some of the old-timers became more optimistic. Those who had just become aware of the struggle were struck by the apparent hopelessness of it. They, of course, didn't know how hopeless it appeared in 1945, or 1955.

The growth began now in earnest and picked up speed with almost every week. The "radical right" suddenly became a matter of concern for the "free press", which previously had studiously ignored all such activities. Now the tables were reversed: the Right could no longer be ignored, it must be smeared.

The Movement, repudiated with disdain and contempt by virtually all politicians previously, now was championed by certain of them, notably, Barry Goldwater, who resurrected the very name—Conservative. Before he gave the name a new respectability it was competing with terms such as "Libertarian", "Rightist", "Patriot", "Nationalist" or even "Americanist", all of which were held in equal disdain by the press and which were contemptuously lumped together as "nativist" groups by the Anti Defamation League of B'nai B'rith; thus the Inner Enemy revealed in one strange word more about its own profoundly alien nature than it would normally desire to.

The moment of passage from childhood to adolescence for the newly-named "Conservative" movement was when the Republican delegates captured control of the GOP by nominating Barry Goldwater, and the forces of international disintegration, symbolized by Rockefeller and his ilk, were repudiated. The wild enthusiasm at that event signalled an historic turning point for America and the West and carried within itself the seeds of Western survival and world reconstruction. In effect, a new party was born at that moment.

### TWENTY-SIX MILLION

In spite of the defeat that followed, the educational activity of the campaign has produced twenty-six million voters who have suddenly appeared as part and parcel of the Destiny Movement.

On the surface, there has been a disaster. Congress has been decimated; all reins of power lead to one man, a man supremely able to use power to attain more; a man who knows his friends and his enemies and treats them accordingly: a fake Caesar.

But never before in history has there been such a clear and abrupt confrontation between those who seek to save the West and those who, know it or not, are on the side of the anti-Western forces. Never before has there been such a clear demarcation between the rabble and the healthy and constructive forces of society—and anyone who has the slightest doubt on this score should acquaint himself more closely with the radical differences in the human material to be found at the headquarters of the two parties. As we have pointed out, the difference between the two parties today is made radical not only by its spirit and ideology but by its basic human material.

Barry Goldwater lost. He has served his purpose and has given the initial congealment and form to the "Conservative" movement. But the Movement will now inevitably continue forward on its own terms, and these terms are not ideological, they are spiritual and biological.

The survival of the West and its reconstruction is an issue more important than social security, TVA and Medicare. What the election has proven is that there are now twenty-six million White Christians who are able to withstand the propaganda storms which the Inner Enemy can blow, and that the time is *now* here to break through the outdated and obsolete terminology of our adolescence and devise a political program acceptable to the voters.

It is the challenge of today, infinitely more important than anything else. All questions must be set aside to devise means to win eight million more votes, which will bring victory. We note in this connection that George Wallace could not have been smeared as being "against" social legislation; his record on this score is indisputable, and this is why he was able to all but capture the Democrat Party in states where he went. In fact, if Wallace had been running as Republican nominee he would almost certainly have garnered more votes than did Goldwater.

The Destiny movement will continue forward and will be inevitably expressed next in terms geared to a more realistic approach to the problems of the day. Time moves on and leaves in its wake the old, dead formulae, to be supplanted by the Destiny Idea and the means to converge it with the Age.

The only political problem of real importance in this instant of history is: can the Conservatives retain control of the GOP? Should this control be lost the road ahead would be many times more difficult.

# POTPOURRI

With this, WESTERN DESTINY publishes its seventh issue and completes nine volumes since its predecessor, *Northern World,* first began publication in 1955.

And while on the subject of *Northern World,* let us note to those subscribers and others who have inquired that back issues of this publication are nowhere obtainable. WESTERN DESTINY has already printed some articles from *Northern World* (such as the six-essay series in the *Science & Insight* section, which concluded with the November number) and we plan to continue running reprints from this unique magazine.

Back issues of WD, however, are available, but in rather limited quantity.

### CIRCULATION

We are pleased to report that circulation has continued to increase since our last mention of the subject. It is now more than twice as great as *Northern World* ever obtained and rising comfortably.

WD, however, will never attain a mass circulation and we do not aim for that. Within five years we expect circulation to peak, probably around twenty five or thirty thousand. This is a relatively small number, compared to *Time* or *Look* but fully adequate to the task WD has set for itself.

It has been an exciting and rewarding job getting out these five issues. None of them yet published has fully measured up to perfection but we feel that they are all a credit to our staff (limited as it is ratherly severely by both size and time) and means (needless to say, not enormous) and are indicative of what is yet to come.

One of two valid complaints we have had from subscribers is that WD comes too seldom, and is too quickly read. It is likely that we will soon be able to remedy this deficiency by either publishing an issue twice a month or by increasing the magazine in number of pages.

The other complaint is that letters are seldom answered as promptly as they should be, and often not answered at all. The excuse here is simply a lack of staff and we herewith apologize for the seeming discourtesy. Please rest assured that every letter is read closely and often used to shape action even if you never hear about it.

The first five issues were all published later than we would like. Happily, however, we can blame this on the printer and the mails. Although we do expect the printer to live up to his deadlines from now on, we can offer no hope for the postoffice even though the news that this agency is now deliberately hiring feeble-minded men to work (an experiment meeting with the greatest success, we are assured) leaves us with some optimism that the personnel may be upgraded. At any rate, we find that we must count on as much as two weeks delivery time. Nevertheless, it is our plan to soon be delivering the magazine to you within two or three days of the first of every month.

Perhaps this is the proper time to drop a hint of a very auspicious event to come—we hope. The progress of WD has been such that an outstandingly able Conservative may join us as Editor-in-Chief. Should this happen it would be in effect a guarantee of our success.

## YOU OUT THERE

Cooperation and help from subscribers has been very gratifying, many of whom have made special efforts to put WD on newsstands or sell subscriptions to their friends. In Canada, an alert and dedicated Conservative group sold subscriptions door to door and found themselves able to sell one house in every three! This is surely a world's record, either for salesmanship or the world's nicest neighborhood.

We are particularly gratified to receive gift subscriptions for libraries—and especially college libraries. It is of vital importance that WD be placed in every college library in America—*and displayed on the reading rack,* not kept under the counter. You should enter a subscription for your alma mater and give the students an opportunity to open a door in their minds and escape from the all-too-prevalent hypocrisy, intellectual regimentation, nihilism and anti-Western bigotry which is the typical and expected fare in our academies, thoroughly in the grip of Culture Distortion.

If you have already subscribed for your college library and local public library and still wish to aid in placing the magazine in colleges, a contribution to our Library & Student Fund would be appropriate. We are maintaining a continuing program of giving gift subscriptions to college libraries and students who cannot afford it; a program entirely dependent upon contributions. Subscriptions for this purpose are three dollars each: this is the kind of aid we must have to make WD into what it is meant to be—the recognized articulation of forward-looking Conservatives.

Incidentally, we would appreciate a report from subscribers regarding any difficulty they might encounter in getting WD properly displayed alongside such magazines as *The Nation* and *The New Republic.*

## LEIF ERIKSON DAY HEARINGS

This is the place for a word of clarification regarding the congressional hearings for Leif Erikson Day. We commented, in the October issue, that these hearings had not been printed, for rather obscure reasons. Well, they *have* been printed, after a delay of six months. Our undercover agent in Washington has managed to acquire a substantial supply of them so we wish to share our good fortune with our best friends—you subscribers. These hearings consist of 46 pages, including testimony of ten witnesses, statements of seven more and three articles. There is a geneological chart of Leif Erikson and a veritable mine of historical information and documentation into one of the most interesting, important and little-known phases of Western history, as well as documented proof of Leif's discovery of America five hundred years before Columbus.

Naturally, there is a "catch" to your acquisition of one of these reports. In the best breakfast cereal tradition you may have one (so long as they last) only if you send in one or more gift subscriptions! Please note the back cover of this issue for details.

## FREEDOM LAW

In the October issue we also stated that the text of the proposed Freedom Law would be carried in the November number. It was not, because we decided to run Col. Cox's article, "Brief History of Black Nationalism," in advance of the Freedom Law, which is printed in this issue. For the January issue we have still another interesting article planned on this subject.

And finally, may we at this time wish our subscribers a Happy Yule Season and a New Year buoyant with progress and promise.

---

# *Approach of Winter*

By MARY ELLEN STELLING

*Winter closes his cold hand about my heart.*
*The shadows lengthen on the dying grass.*
*Migrating birds, preparing to depart,*
*Fill me with sadness as I watch them pass.*
*The leaves drift slowly from reluctant branches,*
*Clinging until, their hold destroyed by frost,*
*They tumble down in fiery avalanches*
*To swirl upon the ground, wind-tossed.*
*No season is so lonely and so drear*
*As winter, casting shadows ere it comes.*
*Within my heart, I sense a secret fear,*
*As if some ghostly hand beat warning drums.*
*Advising escape before it grows too late.*
*And yet I cling like a leaf upon the tree,*
*Preferring to remain and face my fate,*
*Waiting for the cold to capture me.*

# The Freedom Law

WESTERN DESTINY *reprints here the text of the Freedom Law, which was circulated last year by the* JOINT COUNCIL FOR REPATRIATION.

*Chairman of the Afro Section of the JCR was Rev. S. A. Davis, who died early this year after devoting fifty years to Black Nationalism. Our own distinguished Associate Editor, Dr. E. L. Anderson, was Chairman of the White Section.*

*The JCR describes itself as "A Bi-Racial Coalition United for Justice for Persons of African Descent," and "Dedicated to the Ideals of Abraham Lincoln." Its program is:*

(1) To inform colored persons of the existence of the JCR—a vital, aggressive movement dedicated to the genuine interests of the American-born African.

(2) To educate White persons to the true aims and aspirations of the Negro, and to lessen racial friction.

(3) To seek to destroy the evil influence of radical, trouble-making, race-mixing, Communist-front organizations which masquerade as being for the benefit of the Negro, but which actually deliberately cause strife.

(4) To induce the U. S. Congress to pass legislation making African Repatriation a reality.

(5) To finance Repatriation and to provide liberal grants for Repatriates by curtailing foreign aid and needless military expenditures.

(6) To provide for the peaceful, rapid movement of Africans back to their motherland, Africa.

*The following is the text of a letter which the JCR circulated at the time they sent out the Freedom Law and the text of the proposed legislation:*

TO ALL AFRO-AMERICANS:

NOW IS THE TIME for Afros to cast off the chains of slavery to the White Man! Too long have we been choked by the trickery and sweet words of false leaders who prolong our agony!

IT IS TIME TO PASS THE FREEDOM LAW! This provides incentive for both Black and White. Afros who go Home to Africa will receive *one thousand dollars per year* in food, clothes, hardware, etc., to enable them to construct a Mighty Black Civilization on the African Continent. Whites will be rid of their greatest problem—the Race Problem.

WHO COULD BE AGAINST THIS? Who would deny Afros the right to create their own civilization? Who would deny them the dignity and honor of being Truly Free, as God intended? Who would deny the justice and righteousness of paying compensation to Afros for three hundred years of bondage, humiliation and degradation?

WHO WILL FIGHT THE FREEDOM LAW? I will tell you. Political demagogs, horrified at the thought of losing Black voters to Africa. Trouble-making leaders who see in continued race friction a chance to become important. White racists who will have no more Blacks to hate and lynch. Bloodsuckers, bankers and shylocks who will lose Black labor to exploit and Black borrowers to squeeze. Dope-pushers, numbers racketeers, pimps and whisky kings who peddle their filth to a despairing people held in chains. Zionists who will lose political control of America when they lose control of Uncle Tom. Skinflints who will squeal at spending a few dollars on Afro-Americans but who demand that billions be thrown away on Anti-American foreigners. Communists who agitate riots and bloodshed, planning to pick up the pieces after Black and White kill each other off.

These are the troublemaking rabble who are against the FREEDOM LAW. *Watch them!* In the fight now beginning to force the White Man's Congress to pass the Freedom Law, Blacks will learn who their friends and enemies really are. The above gang of snivelling parasites and wicked workers for Satan will not be able to explain why they hate the Freedom Law.

Enclosed is a copy of the Freedom Law. *Send it to your congressman.* Urge him to introduce it and support it and fight for it. IF HE WILL NOT SUPPORT THE FREEDOM LAW DEMAND TO KNOW WHY. SPREAD THE NEWS ABOUT THE FREEDOM LAW FAR AND WIDE.

(Signature)
S. A. Davis
Biblical Analyst

## A BILL TO PROVIDE FOR THE VOLUNTARY REPATRIATION OF NEGROES TO THEIR AFRICAN HOMELAND.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,

SECTION 1. It is declared to be the policy of the Congress—

(a) To avoid further racial friction and the prospect of unimaginable bloodshed in the United States.

(b) To allow both Negroes and Whites the sacred right of self-development, equally free from alien influence.

(c) To provide for the expeditious transportation and resettlement of American-born Negroes in their ancestral motherland of Africa.

(d) To provide adequate economic aid for Repatriate pioneers and migrants by establishment of a distribution system of American surplus manufactured and food goods.

(e) To use American products, services, transportation and labor exclusively in the carrying out of the provisions of this Act, except when reliance upon same would delay the attainment of the purposes of this Act.

SECTION 2. This Act shall be known as the Freedom Law.

SECTION 3. All American citizens of 18 years of age or more, and being one-eighths or more of pure Negro descent by race are declared eligible to attain the status of Repatriate.

SECTION 4. All eligible citizens desiring to attain the status of Repatriate shall fill out and sign an application form giving the following information:

(a) Name, address, telephone number, social security number, marital status and dependents.

(b) Affirmation of irrevocable intention to attain the status of Repatriate and emigrate to Africa under the terms of the Freedom Law.

(c) Two photographic likenesses of passport-size.

(d) List of all personal property the Repatriate desires to have transported to Africa. Such personal property must be free of lien.

(e) List of all real property and encumbrances thereon.

(f) Estimated value at market price of real property.

SECTION 5. The President shall cause to be created a Repatriation Commission (hereinafter referred to as "the Commission") and, by and with the advice and consent of the Senate, shall appoint a chief whose term of office shall be for two years and who shall receive the compensation of $30,000 per annum. The chief shall employ such assistants as may be required to expeditiously carry out the purposes of the Freedom Law. The Commission shall:

(a) Prepare suitable application forms and distribute them to every postoffice in sufficient quantities, and assist applicants in the completion of these forms.

(b) Establish an Approval Board with as many local units as necessary for expeditious handling and approval and rejection of applicants. No decision on an applicant shall be delayed more than 30 days from the date of filing of an application.

(c) Prepare suitable areas in Africa to receive Repatriates. Repatriates may construct or otherwise acquire their own dwellings or temporary housing may be erected by the Commission to be occupied by Repatriates at minimum rent. The President is hereby authorized and directed to enter into negotiations with African nations to receive Repatriates from the United States. Resettlement areas may be acquired by purchase or negotiation, if necessary, in which case title to the areas will be given to a stock corporation and the stock sold to Repatriates.

(d) Arrange for transportation of Repatriates, dependents and personal property at government expense from any point in the United States to the resettlement area.

(e) Declare each Repatriate Resettled upon termination of transportation and settlement in a dwelling. The Date of Resettlement shall be marked in an identification and receipt book provided by the Commission.

(f) Pay each applicant the sum of $100. in cash upon approval of application by Approval Board. This sum is an advance on certificate payments to follow after Resettlement. It is to be repaid by twenty monthly deductions of $5. each for the first twenty months, payable in certificates of that amount. Acceptance of the advance constitutes confirmation of the status of Repatriate.

(g) Purchase all real property at the prevailing market value, plus ten percentum, with payment made in certificates on the Date of Resettlement.

(h) Assure speedy repatriation of all Repatriates. The initial movement of every Repatriate shall be commenced within one year from date of confirmation of status of Repatriate as defined in para. (f), above, but no sooner than thirty days from that date.

(i) Establish subsidiary offices in Africa for the expeditious settling of Repatriates, the establishment of wholesale and retail stores and payment depots for issuance of certificates.

(j) Sell products through its offices at wholesale and retail prices for certificates at the same price in certificates as that prevailing in dollars within the continental limits of the United States, plus freight, but said retail outlets shall not compete with stores established by Repatriates by underselling products; nor shall the Commission hinder or restrict the free establishment of businesses to serve the purposes of the Freedom Act nor establish enterprises in competition with private enterprise.

(k) Make necessary arrangements to issue Dollar Certificates (in this Act referred to as "certificates") which are to be redeemable within one year after date of issue in American-manufactured and produced goods and foodstuffs as procured according to paragraph (1), below, and which are valid only in Resettlement Areas of Africa.

(l) Make necessary arrangements with the Secretary of the Treasury to redeem said certificates in dollars for the purchase of American products for Repatriates.

(m) Issue to every Repatriate the sum of $1000. in certificates per year in equal or nearly-equal monthly installments for the balance of the life of the Repatriate. Payment is to be made upon monthly application by the Repatriate on or after his or her Date of Resettlement as defined in para. (e), above. Certificates will be dated the Date of Resettlement and it shall be noted thereon that the expiration date is one year in advance. Payments shall begin immediately upon resettlement. If the Date of Resettlement in any month falls on a Sunday, the previous Saturday will be the date of issue for that calendar month; and if there is no date in any calendar month which corresponds to the Date of Resettlement then the last day of that month shall be the day of issue of certificates.

(n) Resettle Negro waifs and orphans in orphanages in Africa until said children reach the age of 18 years of age, at which time they shall assume the status of Repatriate and shall receive the sum of $1000. in certificates each year for the balance of their lives.

SECTION 6. For the purposes of this Act authorities of the United States shall not require Repatriates to hold passports.

SECTION 7. For the purposes of this Act there is hereby authorized and appropriated the sum of seven hundred, fifty million dollars for the current fiscal year.

SECTION 8. This Act shall take effect immediately upon its enactment, and the authority conferred by it shall expire twenty years after its date of enactment, except where otherwise stated.

*(End of text)*

# Those Who Die For Europe

By GEN. LAJOS DALNOKI VERESS

***So long as the ruling cabal of the West continues to betray the oppressed millions in Europe, so long will the murderous Communist system survive, says this patriotic and clear sighted Hungarian soldier. If "our" leaders had given a tenth as much moral and material aid to those who are willing to fight to the death for freedom from the Red Tyranny, as they have to the Communists themselves, there would be no great outer enemy to our Civilization.***

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My personal justification in writing this article is my firsthand experience with our shrewd and ruthless adversary. During the second World War I served on the Russian front and became acquainted with the country and the conditions of its people. In all those years I dare say that I learned as much about Soviet Russian strategy and tactics as any professor of Harvard University: not perhaps about the Marxist-Leninist doctrine, not perhaps about what Soviet declarations want to make the world believe, but about Communism in practice, its real aims, the wide gap between its words and its performance. This gap would, I am sure, surprise many an expert. This contradiction between words and actions is perhaps the first lesson to be learned by those whose ungrateful task it is to conclude "agreements" with the Soviet Russians.

In the second World War I chose to defend the freedom of my country against any power that threatened it. As a consequence of this choice, I was subjected to many years of imprisonment. First, I was imprisoned by the Nazis. I was never released by my captors—I escaped. Long ago we learned that we must fight for our freedom and not shirk from risking our lives for it. Following my escape from Nazis captivity, I was promptly invited by the Soviet armed forces—I quote their own words—"to be their guest." I was to enjoy their "hospitality" for eleven years. As can be imagined, he who demonstrated a firm stand for his country's independence was in their way.

The Soviet "hospitality" did not go very far, however. Soon I received the great honour of being sentenced to death by a Communist Court. I was one of the principal accused in the first great show-trial staged by Moscow in a captive country after the war. The charge: armed conspiracy. Our only weapon was the will of the nation to resist and to avert Communist dictatorship. But a plot had been hatched *by Moscow and its Communist henchmen* against the independence of Hungary. It must have been clear to everybody that immediately after the war the Soviet Union was grabbing Hungary, the Danube Valley and the whole of East Europe as its colony. Those who believe that the Soviet Russians will respect the freedom and independence of other countries in exchange for "peaceful co-existence" should have received their first lesson here.

Everything was pre-arranged and if I remember well, they even had judges at the show-trial to pronounce the sentence of death by execution. I asked for no mercy, but they commuted my sentence to slow death by imprisonment, starvation and ill-treatment. This lasted ten years, until I was saved by a large crowd of simple patriots who rescued me from my prison during the Revolution of 1956.

## A NATION IN PRISON

I was not alone: Hungarians from all walks of life were being thrown into prison in unending waves during those years. A very large percentage of the population was being imprisoned, as it were, by rotation. Over the years a whole nation met within prison walls, in internment camps and in places of banishment. The Communists boast of having achieved the highest form of democracy, the so-called "people's" democracy. This is a ridiculous lie. They have not achieved anything. They have only brought about a nation's solidarity against the Communist regime. This they have brought about by terror and persecution. Within the prison walls, they unwittingly succeeded in welding all Hungarians together, regardless of class, creed, or religion.

So tremendous was the turnover and the variety of the prisoners, that it was clear the Communists regarded and treated the whole nation as its enemy. This regime was and is being kept in power *only* by the force of Soviet Russian arms. World Affairs, the international situation, did not remain unknown to us in prison. New prisoners brought the latest news. Moreover, we could sense the way the wind was blowing by the behaviour of our jailers. This varied according to their appraisal of the international balance of power. When they felt that the world was taking an active interest in the fate of Hungary and they had reason to believe that a change might occur, there was fright in their eyes. Sometimes they expressed their fear by mistreating us. I did not mind. I was glad, for I knew that we had not been forgotten. But when our jailers believed that the outside world was leaving Hungary to its fate and the Communist world was gaining in strength, their behaviour became intolerably arrogant. Thus, their behaviour was a good barometer of the international mood.

The gates of this prison were opened for me by my fellow-countrymen, who rose against tyranny. But behind the people of Hungary, who had won freedom for a few days, the gates of captivity were soon closed again. It cannot be denied: in those confused days in the late autumn of 1956, the Western world left Hungary to its

fate. Yet this country was the victim of undisguised aggression. This was not a case of aggression by proxy as in Korea, or by underground machinations as in the Congo or in Cuba. Armoured divisions were hurled against the school children, the youth, the workers. The desperate attempt of the people to regain freedom was witnessed by the diplomatic representatives of the powers in Budapest and by the world press. This aggression was shown in photographs, films, and on television. The United Nations had all the evidence of an outright act of aggression.

As we understand it, the Western powers felt that they had to choose between inaction and a nuclear war. They chose inaction. Instead of confronting Soviet Russian leadership with the necessity of choosing, they offered their own choice to them on a silver platter. It is said that neither side can afford a nuclear war. The Russians regard this as an assurance by the West that it will not use its power, nuclear or non-nuclear, unless directly attacked. How directly? Apparently, Hungary was not worth the risk in Western eyes. A little more than seven years have passed and already the question is being asked in Western Europe whether, in these times of intercontinental ballistic missiles, America would in fact reply to an attack on any of its allies by the Russians? The seeds of doubt were sown when Hungary was left alone and unaided.

The Soviet Union has no hesitation in using its military force. It does so, for it has come to see that the West will not retaliate for fear of precipitating a nuclear war. Hungary is a demonstration of the Soviet Russian concept of co-existence. For Moscow, co-existence is not an end in itself. It is a means to an end. For Lenin and his successors peaceful co-existence is a shield behind which they may safely pursue their aims of world domination and Bolshevization. Has not the nuclear deterrent idea given the Russians a free hand to expand and to undermine the world, wherever and whenever they can, with impunity?

In the seven years that have elapsed since the Hungarian uprising, Soviet expansion has not stopped in the world. In the autumn of 1956, the question was: Would Hungary's freedom survive? Today, the headlines ask: Will Africa become Communist? How Communistic is Cuba? Will this influence win in the Congo? Will their arms continue to pour into Laos?

## THE MINED BATTLEFIELD

After our uprising was drowned in blood, the Russians were free to choose the scene of their intervention and intrigues in the world. No good military commander would allow the enemy to choose the place and the time of its offensive freely. The West is playing into the hands of the Russians by accepting their choice of the battlefield.

It goes without saying that every country, every nation, is to be assisted or defended against Soviet infiltration. But the menace will never be overcome if the West rushes from one place to another to counter some Soviet move. There is one battlefield which the Russians fear. There is one area which they are desperately trying to keep out of the struggle. This area is East Europe. And the reason for this is clear. East Europe is the Achilles' heel. There they are on slippery ground. There they are in trouble. There they face nearly 200 million Europeans who hate, despise, and who will never accept Soviet Russian domination and the Communist system.

East Europe is the weakest part of the Soviet domain. Communist leaders themselves admitted that Hungary was a "gap in the fortress of the Socialist camp." Legend says that after the battle of Chalons between Attila, King of the Huns, and the Romans, the spirits of the dead continued the fighting at night. The battles of Budapest may be over, but the spirit of Hungarian resistance is unbroken.

It is said that Europe is not at present threatened by aggression, thanks to the nuclear balance of power and N.A.T.O. . . . Why should this peace be disturbed by raising the Hungarian question? But such a view accepts the loss of East Europe. It betrays the Hungarians, whose last written message to come out of Budapest on teletype in those fateful hours when Soviet tanks were blazing away in the streets of the capital ended by saying: "S.O.S. —We shall die for Europe. . . ." This community of the European spirit will never die, but it alone cannot drive Soviet armed power out of Hungary and East Europe. The problem is to force the withdrawal of these armed powers and their apparatus from Europe, where they were allowed to penetrate as a result of the second World War. Having surrendered the Carpathians, which form a barrier between the Baltics and the Black Sea, the way was opened to the Eastern basin of the Mediterranean. The Carpathians form the last defense line of Europe. As long as they are in the hands of the Soviet Russians, the Continent cannot enjoy safety, even in this atomic age. It is essential, therefore, that the Carpathians again be controlled by trustworthy defenders.

Will Russia be permitted to exploit changes, crises, and weaknesses throughout the world, while the West turns a blind eye to the weakest sector of the Soviet Russian empire: East Europe? Will it be permitted to consolidate its power there and to gain freedom of action to undermine the Western position wherever it chooses?

It is all very well for America to help and financially support un-committed countries. If East Europe is abandoned to its fate, however, how can other threatened countries have confidence in the West?

We must be ready in our hearts to wage war in order to avoid it. And we must have a strategy that will not force us to choose between total atomic devastation and doing nothing. Otherwise the Russians will, in the words of Sir Winston Churchill, "reap the fruits of war without waging it."

My hope is in the mobilization of the will-power and spiritual resources of the American nation and its Western allies. American public opinion can achieve miracles. But America must be ready to use her tremendous power and resources! The Soviet regime, however big it may talk, however shrewd it may be, is not in a position of risking a conflict with America. It has not only America's bombers, missiles and Polaris submarines to reckon with. It has also to reckon with its own people and the subjugated nations, both of whom are bitterly opposed to it. This is our great advantage.

# THE DESTINY IDEA

By RICHARD KELLY HOSKINS

*No one we know can say as much in a short space as Dick Hoskins, an outstanding young Virginian who is truly in the vanguard of Western thought. In this article he distills a theme from Spengler, via Yockey, and comes up with some very clear guideposts for us to watch as we travel toward the Western Imperium.*

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## INDIVIDUAL DESTINY

When a man is born he is destined to become senile. He will pass through all of man's seasons—infancy, childhood, youth, maturity, but his final *Destiny* is to become senile.

This *Destiny* is something we have always known and accepted. That's why we plan baby foods for the infant, games for children, school for youth, jobs for maturity, and retirement for old age. If it weren't for *Destiny Thinkers* our society would be chaotic.

It is strange that we can be *Destiny Thinkers* on a lower level without suspecting that there is a higher level which is more important and tends to become far more chaotic without proper understanding and planning.

## CIVILIZATIONS ARE DESTINED

Just as a man passes through his seasons to complete his individual *Destiny*, so does a Civilization. *The seven Great Civilizations of the past went through the same phases from birth to senility.*

Page 41 of *Imperium* has this to say:

". . . Egypt and Babylonia both had their own corresponding phenomena to our Crusades, Gothic religion, Holy Roman Empire, Papacy, Feudalism, Scholasticism, Reformation, Absolute State, Enlightenment, Democracy, Materialism, Class War, Nationalism, and annihilation wars. So did the others—the Chinese, Indian, Arabian, Classical, and Mexican."

Thus far the West has gone through the exact same phases to the *Age of Nationalism*. This is the age ushered in with such fanfare by Napoleon.

## AGE OF NATIONALISM

All past Civilizations had their *Age of Nationalism* which lasted about two centuries, and most passed through this age easily. Not so the West. While the *Age of Nationalism* is part of the Destined life of all civilizations, our perpetual wars of annihilation are a direct result of the lack of higher *Destiny Thinking*.

These wars are *Fate*. Similar to the *Fate* in the form of disease or a bullet which may cut short an individual's Destined life; wars of annihilation are *Fate* rather than Destiny, and though extremely dangerous to the Civilization do not interrupt its Destiny.

## GREATEST PHASE

When we think of *Rome* we naturally think of *Empire*. In studying the Chinese, Egyptian, or Arabian Civilizations, we, as a matter of course, study their Empires. There has never been a Civilization which has not developed into its greatest phase of *Empire*. So will Western Civilization develop into *Empire*. *Fate*, in the form of Civil War, Alien invasion or Distortion, may delay or even prevent it, but the West is still destined to become an *Empire*. Of course, it will most probably be called a Commonwealth, a Union, or something else, but it will *be* an *Empire*.

## EMPIRE

Our Western Empire will encompass only Western peoples and Western lands. Since our highly developed *Technics* has allowed us to dispense with slavery, we have become the first Civilization not to need Aliens or their lands. Indeed, we are the first Civilization to find Aliens a burden and consequently have voluntarily returned their lands to their own rule. *We desire nothing which is not our own.*

## EMPIRE GOVERNMENT

The only government with which we Westerners have experience is that of representative Prince-Parliament. Naturally, each part of our Empire will have its voice.

Our "five year prince" will be elected either by the electorate or by Parliament as is customary and will be called president, prime-minister, or something else appropriate.

## SELF-GOVERNMENT

Since physical differences in land areas create countless different problems—self-government will be essential. Of course, this self-government will not be allowed to infringe on the safety of the *Empire* and its peoples.

## THE WESTERN MARCH

Even now the West is instinctively maturing into *Empire*. This is to be expected. The words *West* and *Western* are creeping into everyday conversations. We have mutual defense systems among Western nations directed against outside Alien enemies. The tide of revolt against *dollar corruption* and *Alien Humanism* is developing into a flood tide of Western Nationalism. These incidents combined show the inexorable march of the West into its overdue *Empire*.

## THE PHOENIX

The West will mature into Empire like the other High Cultures and there is no reason that this great phase cannot last indefinitely. Unlike past Civilizations which died after fulfillment, we possess two great tools of survival.

*(Continued on page 11)*

# EVOLUTIONARY ETHICS AND LOYALTY

By COMDR. IAN BRUCE MacLEOD

We may assume that before Western man developed his philosophies and sciences, the subject of loyalty was little discussed. It was not an issue. A man's loyalty was given to his family, clan and tribe. This was automatic and instinctive. It needed not to be rationalized or defended. It was simply a biological fact of life.

Although today most men still feel an instinctive loyalty to their family, race and nation, the growth of institutions and idealized concepts have created a world full of clamoring appeals for one's loyalty. Churches, political parties, unions, corporations and other organizations compete with themselves and with religious, political and social ideas such as humanitarianism, pacifism, communism, world government, etc.

*The meaning of all this from the standpoint of evolutionary ethics is revealing. For the evotist insight teaches us that only the continued evolution of man to a higher form is of first importance in this world, and that all political, religious and social questions become secondary when faced with this awful challenge.*

We see, in the light shed by evolutionary ethics, that whatever contributes to this surpassing goal is right, proper and noble. Whatever fails to so contribute, however, is wasteful and of no significance to history; and whatever contributes to the debasement of mankind—for whatever motives or intentions—is in itself vile.

The question of loyalty is therefore seen to hinge on knowledge of what science teaches us of the social conditions which are necessary before evolution will resume its now-arrested but inevitable task of lifting mankind.

On this point, science is clear. For just as it took uncounted millenia of separate development for evolution to piteously drag the races of mankind up to their present level, so it will take an additional period of separate development for the races to evolve higher.

In *Nature and Man's Fate,* Garrett Hardin puts it this way:

> *To the biologist it is clear that the best chances for man's long-time survival depend on the fragmentation of the species into well-separated populations. But it would be foolhardy to say what form the separation should take. It might be a matter of nations, as we know them; or some sort of caste system, that would permit genetic isolation with geographic unity; or—far more likely—some new kind of communities that are neither nation nor caste nor anything that has yet been conceived of.*

(Variety—not conformity—is the spice and price of life.)

In Dr. Hardin's words we see, much to our surprise, that we have been brought full circle back to where we started. We see that there was, after all, an inscrutable Destiny behind the blind and instinctive loyalty our forebears felt for their own kind. We further see that today's idealized, devitalized, unrealistic concepts and institutions which compete for our loyalty are superficial and have no constructive bearing whatsoever on the evolutionary purpose of life.

The lesson, therefore, that science has to teach is that loyalty to anything else but one's own race is loyalty perverted from its original evolutionary purpose.

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**DESTINY IDEA** *(Continued from page 10)*

The first is Eugenics. It is no longer necessary for Westerners to degenerate through interbreeding with Alien slaves. We are the first Civilization not to need slaves, and the first to understand the harm which comes from indiscriminate breeding.

The second is that the West is the first Civilization to have a voluminous, documented history on all *High Cultures* as exact as humans can make it. We are history conscious. Our Archeologists even excavate dead cities to uncover history of Alien Civilizations. The West has now reached the state of knowing more Classical history than did the Greeks and Romans. This allows us to profit from other peoples' experiences in the test tube of life.

By using our *history* and our science of *Eugenics* there is no reason that our Western Empire—like the phoenix—cannot renew itself perpetually.

*(Continued on page 13)*

# The German Farmer—'Free' To Disappear?

By WILHELM MEINBERG

*Human and social values are infinitely more important than mere economics and a responsible policy recognizes this. The thought came to mind when we read an article in the October 1 issue of* The Wall Street Journal: *"LBJ's Strategy Aims At Speed-Up In Phasing Out Marginal Farmers." The farm problem—fundamentally one created when foreign trade is treated as an aspect of international banking—can be solved when true national interests are uppermost. The following is a condensation of an article which appeared in the September, 1961* Nation Europa, *of which the Editor, Mr. Arthur Ehrhardt, is also a Contributing Editor of WD. Written by a State Counsellor, the article was translated by Mr. Noel H. Merrihew, to whom we acknowledge our thanks.*

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The result of West Germany's agricultural policy during the past years is frightening. Agriculture employs some 18% of all persons gainfully employed but its share of the Gross National Product (GNP) amounts to only 8%. Furthermore, agriculture's share of the GNP has dropped constantly while agricultural indebtedness has increased threefold during the last 10 years.

This crisis is not the consequence of backwardness or of a reluctance to acknowledge the need for progress. The independent farmer [owner of the family size farm] knows very well how to put his labor to profitable use so as to take advantage of both the newest scientific discoveries and technical achievements—provided however that the same are employed with care and after deliberation. He is bound by the laws of nature and it is the latter which is determinative in the growing of crops and the raising of animals and no technical innovation can make the reverse true.

The farmer lives in a sphere which differs from that of the largest part of our people who live in cities where the rules of construction and of statistics are the bases of measure for the good technician. The farmer's creativity on the other hand rests upon the most elemental of life's laws, namely those of growth and decay which is to say upon the facts of biology. In the city construction is determinative whereas on the land it is growth. Both of course are necessary to civilization and at the same time both are basically different. Each has created different types of men as regards their attitude and outlook on life.

It is in this very fact that other deeper bases for the often-lacking understanding between city and country may be sought. The farmer, who lives in a genuine bond with nature and her laws, thinks, feels and acts with respect to many of life's daily problems in a manner which is unlike that of the city dweller who, beset as he is with a never ending rush and hurry and exposed to the noise and instability of the large city, hardly feels any connection with the living force of nature and with mother earth. The city dweller finds his place of employment in the office or the factory or on the construction site. The farmer on the other hand, performs his tasks about the farm yard and in the fields or among the animals. His activity combines farm, family, work-place and home into one living circle. In this circle he is born and here he spends his last days just as have his forebears before him. His will and his hope are directed to the end that farm and home shall be preserved for his children and grandchildren.

## HARD AND MEANINGFUL LIFE

So minded he develops the strength to put up willingly with the hard living conditions of such a life rather than to leave them so as to enjoy the more comfortable life of one who works for a wage. This statement is not a pronouncement as to the relative worth of one way of life as compared with another. Its purpose is solely to furnish knowledge concerning both parties and perhaps to lead to a better understanding between them. A people without technical knowledge would neither be able to provide 200 people and more per square kilometer with life's necessities nor with an acceptable standard of living. On the other hand, however, a people which cannot sustain itself from its own soil is prey to all the crises and catastrophies which are part of the world market—such a people is the helpless object of unrestrained speculation. The Korean War ought to have once again made this clear: immediately the profiteers cornered the grain and sugar markets and drove the prices up to double what they had been.

The weakness of the farmer's position in the modern day economy lies in its nature-conditioned ponderousness. The farmer cannot arrange his production according to the rules of a liberalistic economy by curtailing or cutting it back as can be done by the industrialist. The calf that is born today will only produce milk as a cow three years hence. The wheat which is planted this fall can only be harvested next year. During this time, however, the price determining factors of supply and demand can have changed basically in an economy conducted according to liberalistic principals and more often than not changed because of an erratic and senseless trade policy rather than because of good or bad crops.

In this day of the modern mass-state, power has been given to those determining the policies of state to either encourage or destroy entire segments of the economy. This they can do through economic, trade, tax, or price policies which they adopt. This fact becomes a danger when powerful economic groups exercise control in order to gain for themselves at the expense of every other group. This happens in many countries by various means.

Especially favored is the financing and by this means corrupting of the parties particularly during election time.

Hans Zehrer once described this process of exploiting the weaker segments of the people as follows:

> The liberalistic state has neither the power to command the organized segments of the economy nor does it have the power to dictate its will to organized labor. It indulges both of them. However, since it must exist it does so from those segments which lie between capital and the masses and which can defend themselves only with difficulty. It exploits these segments, tends to press them down to the level of the proletariat and makes capital and the masses a partner in this process.

These statements of Zehrer, which referred to the Weimar Republic, are of general validity and it can be stated further that to the segments which are being ground between capital and the masses belongs agriculture. The prices for agriculture's products are either fixed or they are manipulated through imports. For years agriculture has demanded a price which covers the cost of production. For every other segment of the economy it is self evident that it should strive to at least receive in the price of its products the cost of producing the same. For agriculture on the contrary such a cost-covering price is said to be but an "illusion" according to Minister Schwartz.

When before election the farmer's vote is needed then one may be certain everything is promised him; after the election, however, exactly the opposite of what was promised is done. One fact can be always relied upon—one especially comforting to the professional politician —agriculture is unable to defend itself.

## THE FAIR PRICE

Under the market regulations of the Reichsnaehrstand, [the organization established to coordinate all phases of agricultural activity during the National Socialist regime] such exploitation would have been impossible. The fair price established under an ordered market protects the farmer in times of good harvest from ruinous prices while at the same time it protects the consumer in times of scarcity from skyrocketing prices. Not without reason did the French Ambassador Francois Poncet characterize the market regulations of the Reichsnaehrstand as a model for the whole world. Other peoples have adopted it with whatever changes were required. In Germany, however, it was abandoned by the "intelligent" post war politicians who are the experts in agriculture and this they did although no one knew with what to replace it—except of course with foolish promises that agriculture would be "freed from the false protection of a regulated market so that it might better develop within the free play of market forces."

The consequences of this lack of ability have had to be borne by not only the farmer but also the consumer. In the case of the latter the price he is required to pay can be pushed up artifically at any time.

Only 6% of the farms according to published official statistics are profitable and yet it is exactly under such circumstances that German agriculture is being exposed to the competition of the Common Market. The Chancellor [Adenauer] based upon political considerations is intent upon hastening the establishment of the Common Market. Industry hopes to gain a broader consumer base through the market. France hopes to be able to dispose of its surplus agricultural products in the market. Of German agriculture's conditions of existence little is to be heard. To be sure it is said that the condition of agriculture will not be allowed to become worse. However as to how Mansholt, Vice President of the Common Market, envisions the future of agriculture in Europe is to be clearly seen from his speech in Bad Toelz. In his opinion there are within the Common Market 8 million farmers too many. These must be forced from the farm through the exercise of the mechanisms of the market which is to say by lowering the agricultural price level. Aside from the economic nonsense of the vice president this suggestion shows that Mansholt either has never occupied himself with the study of history or has never learned anything by having done so. Unrestrained leveling has always lead to decline. The elimination of 8 million independent livelihoods and the pressing of these persons into the ranks of the masses of wage earners hastens this development.

Ancient Rome followed this course of uprooting its farmers to the bitter end. Latifundia tilled by slaves were more profitable than independent farms whose owners it might be recalled had to bear the burden of military service. The farmers who were put out of business and uprooted by the inroads of capital moved from the provinces into the metropolis of Rome. There they formed the masses of the proletariat whose votes the politicians bought with bread and circuses.

Europe stands today before a similar turn of history. Either it follows the way of materialism which led it to Rome's decline in which case its fate will be similar or it will consider the consequences and choose the way which recognizes its obligation to the community as a whole.

Whether the dialectical materialism of the East presses the farmer into kolchoses as wage earners or whether the liberalistic materialism of the West with its self regulating markets drives them from their farms, the difference is only one of means. The result is in both cases the same: uprooting, reducing to the masses, leveling. The dissolution of values thus achieved has always been a sign of decay and a step toward decline. An agricultural policy which is based upon other than truth must finally collapse.

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## DESTINY IDEA

*(Continued from page 11)*

Francis Parker Yockey stated our mission clearly in *Imperium:*

> *"Just as the Future has had always to fight against the entrenched forces of the past, so must this powerful, universal Idea. Its first phase is the spiritual conquest of the minds and souls of the Culture-bearing stratum of the West. This is entirely inevitable. The next phase is the external actualizing, in a new State-form and Nation-form, of the Idea.*

# SEGREGATION AND EVOLUTION

By SIR ARTHUR KEITH

***One of the English-speaking world's most distinguished anthropologists, Sir Arthur Keith died only a few years ago. The impact of his pioneering work has yet to be felt in our schools where there is a deliberate conspiracy operating to insulate students from his teachings. This essay and others that follow are selected from his book,* A New Theory of Human Evolution.**

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In 1908, when I had entered my forty-third year, I was placed in charge of the vast treasury of things housed in the Museum of the Royal College of Surgeons of England. Up to that time I had occupied myself with an anatomical exploration of the bodies of man and ape with a view to determining the structural relationship of the one to the other. Soon after taking office at the College of Surgeons there was a shift in the main object of my inquiries; my chief interest became centred, not in the structural resemblances and differences between man and ape, but in the problem of how the many species of ape, and, in particular, the various races of mankind, had come by the forms in which we now find them. In short, I found myself in pursuit of what, in crude terms, may be described as the "machinery of human evolution."

At the time of which I write a fundamental addition was being made to our knowledge of the machinery of evolution by the discovery of substances to which Starling had given the name "hormones."[1] These substances, formed in the organs of the living body and circulating with the blood, served not only to harmonize the several functions of the body but, as Starling inferred, to co-ordinate the development and growth of the organs and regions of the body, and so determine their form and features. To obtain a knowledge of the part played by hormones in the shaping of the human head and body, I applied myself to a close study of those disorders of growth which, we had reason to believe, were due to derangements of the hormone system—the Surgeon's museum being particularly rich in examples of such disorders.

I made a close study of the structural changes effected by an abnormal activity of the hormones emanating from the pituitary gland, as exemplified in the bodies of men and women who had become the subjects of that disorder of growth then known as acromegaly.[2] I noted with interest that in the skulls of such subjects all the features which were overgrown were just those which found such a robust development in the fossil skulls of an extinct race—the Neanderthal race of Europe. It was therefore possible to explain many of the cranial features of Neanderthal man as being due to a vigorous action on the part of his pituitary system. From the study of the dead I passed to that of the living. I came across families which manifested by their large frames and exaggerated features of face a dominance of their pituitaries; I noted, too, that such features often passed from parent to child.

When I proceeded to speculate on how a new race could be fashioned out of such families I came up against what, at first sight, seemed to be an insurmountable difficulty. These families married into other families, thus scattering abroad their genetic inheritance—their genes; outside marriages brought fresh genes among them. A new race could be fashioned only if such families lived in a small isolated community, inside which all marriages must be contracted. I, therefore, set out in search of such small isolated communities in the modern world, and found that they were still in existence in those parts of the earth which are inhabited by primitive peoples. The evidence gleaned while on this inquiry into the grouping of primitive peoples convinced me that during the whole period of human evolution mankind had been divided into a vast number of isolated local communities, each inhabiting a delimited area or territory. I made the results of this inquiry the subject of the address I gave to the Royal Anthropological Institute, as its President, at the close of 1915.[3] My main thesis was that right down to the dawn of civilization the habitable earth formed a mosaic of separated territories and of peoples, and that such a grouping favoured rapid evolutionary change.

## THE EVOLUTIONARY UNIT

Seeing that the apes which show a structural affinity to man are divided into local groups or communities, we may presume that the mosaic pattern was already in existence when the simian ancestry of man began to spread abroad on the earth. The area of distribution was extended by older, successful local groups giving off broods which formed new groups or communities. The size of a local group depended on the natural fertility of its territory; in primitive peoples which still retain the original mosaic form a local group varies from fifty to 150 individuals—men, women, and children. Such local, inbreeding, competitive groups I shall speak of as "evolutionary units"; they represent the original teams which were involved in the inter-group struggle for survival. I am assuming that the earliest forms of humanity were already organized on a mosaic pattern when the human brain reached that stage of development which made speech possible. Far from speech tending to break down the barriers between local groups, it had an opposite effect, for we know that speech changes quickly when primitive peoples become separated.

Throughout the later stages of human evolution the tendency has always been toward the production of larger and more powerful evolutionary units. In the continent of Australia, for example, where the native population has always been dependent on the natural produce of its territories, there remain only a few regions where local groups persist as separate evolutionary units;[4] in the greater part of the continent local groups have become federated into large, isolated, inbreeding, evolutionary units, or tribes. Tribes represent a second step in the production of evolutionary units. In Africa, south of the Sahara, all stages in the growth of units are still to be found, from the local groups of Bushmen to large tribal federations, groups under chiefs or kings. The evidence from the New World corroborates that which has been cited from Africa; in pre-Spanish times every stage in the development of evolutionary units was represented; in the extreme south local groups still persisted among the Fuegians; in North America, among the Iroquois, for example, large tribal federations had come into being; in Mexico, and particularly in Peru, tribal grouping had almost reached a third stage, the national.

## NATIONALISM AND EVOLUTION

The conversion of tribal evolutionary units into the still more powerful national units belongs to a late stage of human evolution; indeed, national concentrations became possible only after agriculture and allied arts had made some degree of progress. When the written records of Europe begin, we find that continent divided into a multitude of tribal territories, many of which were of large size, and long before the end of the first millennium B.C. the process of tribal fusion and federation had made considerable headway. I shall not stay now to discuss the feudal stage which intervened between the tribal and national stages in many parts of Europe, because the question which is uppermost in my mind is this: When does a tribal unit become a national unit? It is when tribesmen forget their former loyalties and become conscious of being sharers in, and individual workers for, the common destiny of their new or national unit. Thus the group theory assumes that during the earlier stages of human evolution Nature's competing teams were represented by small, local evolutionary units; later the local units became fused into larger or tribal units; by the fusion and disintegration of tribal units national units came into existence.

In a later essay I shall discuss the effects which an increase in the size of a unit brings about in the rate of evolutionary change; *meantime I may say that my main conclusion is that evolutionary change proceeds most quickly when the competing units are small in size and of great number.* Such evidence as is afforded by the fossil remains of men who lived during the Pleistocene Age—the latest of geographical periods, the duration of which is estimated at 500,000-600,000 years—suggests rapid structural changes. At the beginning of that period we find the poor-brained fossil men of Java and of China, while toward the end of that period we can instance the rich-brained Cro-Magnon type of Europe.

Many anthropologists hold the opinion that the original grouping of mankind was by kinship, and that it was only when such groups settled on the land that the demarcation became territorial. My inquiries of 1915 left me in no doubt that a territorial group was primary; every one of the units I have specified—local communities, tribes, and nations—inhabited and claimed the sole ownership of a demarcated tract of country; all were bound to their homeland by a strong affection; and life was willingly sacrificed to maintain its integrity. *I therefore came to regard the territorial sense—a conscious ownership of the homeland, one charged with a deep emotion—as a highly important factor in human evolution.* Every such territory serves as an evolutionary cradle. In assigning priority to kinship, authorities have been misled by the exceptional case of the Children of Israel. They emerged from the desert divided into twelve tribes grouped according to kinship; only after their arrival in Palestine did they become territorial. Among the great people of modern times the only ones known to me who succeed in maintaining their identity without the aid of a territorial bond are the Jews.

## RACIAL FEELING

A sense of territory helps to keep primitive communities apart; and when we dig into human nature we find a more potent machinery to secure the isolation of such communities. My gropings of 1915 led me to believe that the chief factors in securing isolation were (*a*) clannishness, a mental state which impels us to favour our kind and to be indifferent or averse to all outside our kind; and (*b*) the state of mind which Giddings[5] had named the "consciousness of kind." It is the latter factor that I would now emphasize, only I would speak, not of consciousness of kind, but of consciousness of community. Among primitive peoples the range of sympathy is confined to their own community. Local communities, our primary social units, being small, every face in them was known to members, strangers being immediately detected and their presence resented. This consciousness of kind, this community sense, is a character not only of human social groups but of all animal societies whatsoever, be they ant or be they ape. On the other hand, a knowledge of blood relationship has been attained by man only, and could not have been reached until the human brain began to manifest its high faculties.

*The group theory assumes that the social organization and mentality still displayed by primitive peoples were those which regulated the conduct of evolving groups of humanity in past geological ages. If this assumption is permitted, then we can give a reasonable explanation of how human races arose; if it is rejected, then we can neither explain the origin of humanity as it now is, nor can we understand the strange duality of man's mentality.*

The process which secures the evolution of an isolated group of humanity is a combination of two principles which at first sight seem incompatible—namely, co-operation with competition. So far as concerns the internal affairs of a local group, the warm emotional spirit of amity, sympathy, loyalty, and of mutual help prevails; but so far as concerns external affairs—its attitude toward surrounding groups—an opposite spirit is dominant: one of antagonism, of suspicion, distrust, contempt, or of open enmity. The spirit of co-operation helps to

strengthen the social bonds of a group; the spirit of antagonism not only secures the isolation of the group but compels it to maintain its powers of defence and, if the group is to extend its dominion, its powers of offence.

In brief, I hold that from the very beginning of human evolution the conduct of every local group was regulated by two codes of morality, distinguished by Herbert Spencer as the "code of amity" and the "code of enmity."[6] There were thus exposed to "natural selection" two opposing aspects of man's mental nature. The code of amity favoured the growth and ripening of all those qualities of human nature which find universal approval—friendliness, goodwill, love, altruism, idealism, faith, hope, charity, humility, and self-sacrifice—all the Christian virtues. Under the code of enmity arose those qualities which are condemned by all civilized minds—emulation, envy, the competitive spirit, deceit, intrigue, hate, anger, ferocity, and enmity. How the neural basis of such qualities, both good and bad, came into existence during the progressive development of the human brain, we do not know, but it is clear that the chances of survival of a struggling, evolving group would be strengthened by both sets of qualities. These two sets of opposite qualities must be balanced to secure continuous, progressive evolutionary changes; an over-development of the elements which subserve the code of amity would make its group vulnerable to its enemies; an overgrowth of those which support the code of enmity would lead ultimately to the destruction of the group.

It will thus be seen that I look on the duality of human nature as an essential part of the machinery of human evolution. It is the corner-stone of my mosaic edifice. Human nature is both a product and a process. It has been built up as a product of man's evolution, but it has been developed so as to serve in the process of evolutionary change.

## MAN A STAY-AT-HOME

The major obstacle to the acceptance of the group theory of human evolution is the belief, held by most of my contemporaries, that from the very beginning mankind has been always on the move, jostling against and mixing with one another, and that there has been no long quiescent period when local groups were stationary—such being an essential postulate of my theory. The belief that man has always been a migratory animal is based upon the happenings of a comparatively recent period of human history. Dawning history reveals vast movements of peoples in Europe, in Asia, in Africa, in the New World, and in the islands of the Pacific. It is inferred that these movements of historical times were but a continuation of the movements of the earliest prehistoric period. I regard this view as a mistaken one, for two reasons. My first reason, a minor one, is based on the conditions under which our Pleistocene ancestors had to live. They were dependent on the natural produce of their territories; to gain a bare livelihood was a daily preoccupation. Lack of supplies made long-range migratory movements impossible; incursions into neighbouring territories could have been of the nature of only local forays. It was only after domestication of animals and of plants had made some advance that there were sufficient stocks of food to make long-range and extensive migratory movements possible.

My chief reason for disbelieving in early migratory movements is this. We have to account for the fact that each major racial type of mankind is confined to a single area of the globe; the Negro type to Africa, the Mongol type to Eastern Asia, the Caucasian type to Western Asia and Europe, the Australoid type to Australia and neighbouring islands. If the group theory is accepted, then we can explain such a distribution; a long period in which local groups were comparatively stationary would bring about such a distribution. If there had been, as has been maintained by distinguished authorities,[7] free migration and mixture in the human world from primordial times, then such distribution of types cannot be explained.

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WESTERN DESTINY is saddened to announce the death of Mr. Charles Smith, philosopher, Contributing Editor and courageous American, in San Diego on October 26. His magnificent efforts for truth as he saw it and for Western survival will always be remembered with deep respect and admiration by those who knew and loved him.

# The Hidden Bonds Between Communism and Liberalism

By IVOR BENSON

## PART II: POLITICAL

The situation of the Left can be compared with a wave that continues to advance toward the shore when already an undertow has set in. The Left has ceased to be what it has been called for so long—"The wave of the future." The main force of the wave has been spent and close to the ground it has already been set in reverse. The glowing promise has gone out of the Leftist view of the world, to be replaced by a nagging disillusionment. As a faith, as a substitute for religion, the worship of pure Intellect was bound to fail since Intellect is, after all, only part of what man uses in his efforts to understand and interpret life.

As Dostoevsky puts it in his *Notes from the Underground:* "What does reason know. Reason only knows what it has succeeded in learning (some things it will perhaps never learn; this is poor comfort, but why not say so frankly?) and human nature acts as a whole, with everything that is in it, consciously or unconsciously and, even if it goes wrong, it lives."

Let us therefore look a little more closely at the failure of pure Intellect to supply a durable new faith. Thought symbols and concepts and thought processes which have produced astonishingly good results when applied to problems of one kind—as in science and technology—turn out to be valueless—and worse than valueless—when applied to problems of another kind, value problems.

Why is this?

Because, in applying abstract thought to problems of human relations and to the ultimate problem of the relationship of the individual to the macrocosm, we must of necessity employ symbols that do not adequately express or represent the entire reality or enough of the reality. The concepts and symbols of conscious thinking are mere silhouettes of the reality they are meant to represent, being related as the shadow is related to the man. The symbols are thus basically inorganic, lacking all those other dimensions which belong to the real and living. And yet, as the shadow of a moving man can be misleadingly lifelike in spite of the fact that it is a compound of mere light and shade, so can the dead symbols of thought be misleadingly lifelike.

In the Leftist's thinking about politics or about life in general, there is always a falsification through over-simplification.

The Leftist "thinks about politics" while the sound statesman "thinks politically." Between the two kinds of thinking there is a world of difference.

Effective political thinking belongs to a different order. The statesman "feels" his way, his judgments being subject to constant adjustment as he weighs and evaluates and penetrates with all the resources of his understanding the motives of the men with whom he has to deal and the possibilities of every unfolding situation.

### THE UNKNOWING AGENT

There is another important aspect of communism and liberalism to be considered. We have considered them as intellectual and spiritual phenomena or rather as two aspects of the same phenomenon of a religion substitute supplied by Intellect. Now we must consider briefly the power side which harnesses ideological Leftism to its purposes in the present world-wide power struggles. Although ideological liberals and communists do not always know it, they are used—always for purposes of which they have no inkling. Those who use them, the Leftist idealists innocently look upon as their "supporters," as powerful men who share their "ideals." Whereas, in truth, the power-wielders behind Liberalism and Communism are never for a single moment activated by ideals but only by motives, motives that have to do with interests, and power interests at that. But it is in the nature of the Leftist intellectual not to know this, to remain for ever insulated from political reality—from the appalling reality of his own situation. He is a prisoner of his own kind of thinking from which he cannot be freed except by a breakthrough to a personal religious faith.

What we must do now, therefore, is briefly analyze the relationship of the power element, which is essentially financial, and the ideological.

Spengler has called it "an alliance of money and intellect," the cause and accompaniment of the decline of a culture.

There is a Liberal power element and a Communist power element. They must be examined separately even if the influences they exert on politics are inextricably interwoven and inseparable.

All money-thinking is merely another manifestation of pure intellection, a kind of thinking in which the whole of the man does not participate, instincts and all, but only one part of the man; thinking which has to do not with the total advantage of the individual but only part of his advantage—the immediate and the material.

Money-thinking establishes its own center of gravity and generates its own values all of which express money's own impulse towards self-preservation and growth—or, rather, the impulse of those who own it and have the care of it. In both the money thinking of the tycoon and

the political idealism of the Leftist, there is an instinctual etiolation in the setting up of criteria of "advantage" that exclude and even deny any kind of advantage except only that which intellect prescribes and can understand.

### THE KEY TO THE PARTNERSHIP

So here we have the key to the partnership of apparently dissimilar elements—the one living in a world almost totally divorced from reality and the other, the man of money, living in a world of action in which only motives of power and material interest count for anything at all. What unites them is an inorganic kind of thinking which cannot comprehend the entire man but must of necessity reduce him to a sort of silhouette, an intellectualised compound of needs and requirements.

The political utopias hatched up by the Leftist idealist and the moneyed power-wielders have much in common with modern poultry farm with its battery system where, of course, it is always the aim to create "optimum conditions" of advantage for the imprisoned fowls, but where, of course, the only advantage that is promoted ultimately is that of the owner who does all the controlling.

Political Liberalism is encountered today all over the world, a partnership of Money and disembodied Intellect, each using and sustaining the other, both violently opposed to any kind of thinking that proclaims those other dimensions of reality which pure Intellect denies and excludes, a reality of which both have a haunting fear, a reality which threatens the Liberal's "weltanschauung" and which threatens to apply a snaffle-bit to the tycoon's lust for power and in some countries (like South Africa) actually does it.

There are, however, two orders of financial power, that which uses Liberalism directly in its efforts to expand its power locally, and a far greater order of financial power, international in scope, which uses Communism in its fierce striving to gain world-wide dominion, supplanting with a ruthless totalitarianism, the chaos and confusion created by financial Liberalism.

### IRRESPONSIBLE ARISTOCRATS OF MONEY

Liberalism and communism cannot be separated as ideologies, the one being little more than an intensification of the other, and in the same way there can be no real separation of the two orders of financial power, except for the purposes of analysis and study. All the different orders of wealth, from that of the worker with his week's pay-packet in his pocket to the nameless, faceless international banker in the highest echelons of international financial power, through all these orders there is a gradual progression.

While all orders of wealth are mutually dependent, pressure and other influence flows from the greater to the smaller and seldom the other way. One set of motives, those of the Liberal financier, flow from a desire to control the politics locally, in one country or another. The other, the greater, is fired by an ambition and is spurred on by a plainly apparent opportunity of controlling politics—everywhere! Hence the Communist pursues everywhere the plan of dissolving local concentrations of political self-determination even at the cost of creating chaos and untold suffering in the meantime.

One order of finance (like the foreign investors in many Latin American countries) sponsor the so-called "moderate Left" and will even make cautious use of ideological Communists as a form of political dynamite with which to blast away a genuine Conservative regime (as in Cuba).

The other order of financial power, like that which conditioned American public opinion for a Castro take-over in Cuba, is geared to a Communist revolutionary dynamic, orchestrating the entire historic performance, directing its agents to all parts, exerting its influence wherever it can be most effective, always taking care to confer some advantage on those whom it employs or uses but appropriating for itself in ever-increasing measure of that which is without price—the ultimate power to control.


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# LESS THAN UTOPIA

By ASGARD HALL

WHITE TEACHER IN A BLACK SCHOOL, by Robert Kendall. Devin-Adair Co., New York, 1964. 241 pages, $4.95.

Here it is—the sickening story of "integration." The author, a young man who began teaching with high idealism, soon found out what it means to teach in a black jungle.

Time was when a book like this would be "unthinkable" not only because Americans were unaware of the joys of integration but also because some of the language used here would be found only on the walls of men's rooms—and low-class men's rooms, at that. Now, thanks to the swarm of Culture Distorters who have managed to turn our country into something very nearly a reeking sewer, language such as that reported here simply must be used if the reader is to understand what it is that the author is talking about.

The repartee reported above is the "normal" negroid verbal communication, with which anyone is familiar who has observed negroid culture from close up. What is one supposed to teach to young cannibals who habitually use language worse than many White degenerates and certainly worse than this writer's top sergeant in basic training, and whose recreation habits involve such happy pastimes as yoking, stabbing, marijuana parties and sex orgies?

It is an interesting question for which Earl Warren and his like provide no answer except the bussing of White children to schools where the proportion of blacks is higher. This, we are authoritatively assured, along with pornography in the mails and on newsstands and the prohibition of school prayer, gives our White children the "opportunity" to be "culturally enriched."

The incredible thing is that it is all happening; that it is not a bad dream of a deranged mind. This book will add to the reader's understanding of the political methods used to enforce wholesale culture degradation and degeneracy as well as providing a close-up view of what school days today are like for millions of White children forced to submit to government-sponsored filth.

# SOUTH AFRICAN DEFENSE

By W. A. CARTO

THE CASE FOR SOUTH AFRICA, by Eric H. Louw. Macfadden Books, 1963. Paper, 189 pages. 60c; Order from SONS OF LIBERTY, Box 315, Tillson, N. Y.

This is a collection of statements and utterances by the Foreign Minister of the Republic of South Africa, Eric Louw. It consists of numerous speeches he gave to the United Nations and elsewhere, virtually all of which were either completely suppressed or distorted by the lovers of free speech and democracy who command our "free press."

The facts of South Africa, ranging from purely economic to details of its treatment of Negroes, comprise an area in which there is a virtual press blackout as to the truth. The icon of racial equality is more important by far than truth; nothing must be allowed to escape from the sealed chamber of "public enlightenment" which contradicts the one primal and basic necessity of all policy: grovelling obeisance to the slavering, mad god of equality.

Democracy and communism alike have prepared us for this level of decadence and blasphemous rejection of truth. Man is above all other creatures and removed from the Laws of Nature, they tell us; he exists as a being superior to every other creature. We must never admit that mankind is, in reality, comprised of all levels of value, ranging from some who are little higher than some non-human animals, to the very noblest of creature endowed with qualities and talents and possibilities almost divine in their presence. This is the truth; it is the great unspoken truth of the Age but we must all pretend as if every savage or depraved criminal is "worthy" of or has a "right" to the privileges which our ancestors have bequeathed to us, and which they have throughout history fought to the death to possess. That we have been conditioned to think that "rights" can be given to any passer-by like a stick of bubble-gum is but another symptom of the profound confusion and sickness of these declining days and will result as surely as the passage of time in the total eradication of our civilization unless this basic lie is refuted and exterminated wherever it is found.

This book is a well-written, factual and restrained account of the main issues involved in the recurring South African epic. No fair minded person can read it and retain the opinion that the anti-South African international agitators have a shred of claim for grievance. The calm and immovable conviction that South Africa is totally right in its policy is as underlying a theme of Mr. Louw's remarks as the equally firm conviction that South Africa will survive longer than most of the nations which attack her. In fact, one might well question whether or not the South African government might not be far more stable and sound than the American government which is, at best, an alien and malign growth upon the social organism of the American people; a unity kept viable only through political chicanery and the power of Money.

The policy of South Africa cannot be criticised on the face of it; one wonders, however, if the statesmen in that beleaguered Nation *really* believe that their efforts to reduce disease, increase the birth rate, educate and generally strengthen their Bantu neighbors will in the long run produce anything else but increased problems for them. It is a strange thing that South Africa might be forced, by the outside pressure of hostile enemies and the inside pressure from "good Christians", to raise up even more trouble for herself than that which she now has. We can only hope that her statesmen are emulating their American and European peers and saying one thing while doing another; or, possibly, they have not yet learned this habit from the democracies.

One might wonder where the United States would be today if her founders had been forced to institute policies to save and strengthen the Indians instead of rapidly dispatching them to the place where all good Indians went. The Indian population would be proportional to the White as Democrats are to Republicans in the District of Columbia, and with comparable results.

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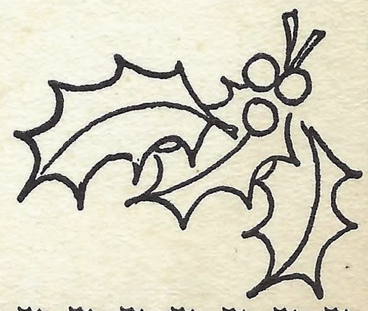
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